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calls "the private stream of consciousness," which is so highly private that its ability to "correspond" with "outer realities which never come within that private stream" remains, Professor Pratt confesses, a "mystery," even if a "simple" and "irreducible" one.

Moreover, Professor Pratt also persists in attributing his own standpoint to pragmatists, and so he finds it easy under this attribution to convict them of solipsism. This he does in the face of no end of most explicit and repeated proclamations by pragmatists that their logic and metaphysics assume a *social interpretation* of this "private stream of consciousness;" that it holds that the individual consciousness arises in and remains an organic part of a social world; that it is not a function of an isolated, lonely, windowless "mind" or "soul," or even brain, but always of the total "social situation." An idea, a hypothesis therefore, is never wholly a private monopoly. So far as the individual is concerned there is always an unearned increment in it. Arising out of a social matrix, being a function of it, and being therefore always in vital connection with it, there is for the pragmatist nothing "mysterious" in the efficient relation of ideas to the "outer" world of people and things. It would indeed be a "mystery" if they had no such relation.

This total disregard of the social conception of the private individual consciousness, makes much of Professor Pratt's clever and interesting writing seem to the pragmatic reader wholly beside the mark. But Professor Pratt's book reveals the fact that pragmatists have been premature in their assumption that everyone was prepared to accept and start with this social conception of consciousness, and shows that what is now needed is a return to detailed exposition and applications of this conception.

Such an exposition of the "social situation" will also turn the point of much of Professor Pratt's criticism of the religious bearings of pragmatism. From Professor Pratt's standpoint God, as a working hypothesis, is *nothing but* a mere idea of "a private stream of consciousness." From the standpoint of the social origin and significance of ideas, every *working* hypothesis must have a reality behind it as well as in front of it.

ADDISON WEBSTER MOORE

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THE GREEK AND EASTERN CHURCHES

There has long been need of a volume on the Greek and Eastern Churches. It is now half a century since Dean Stanley published his lectures. In these fifty years a great mass of information regarding the eastern churches has been gathered by missionaries and oriental scholars and has

appeared, mainly, in reports and monographs. But hitherto no book has appeared in English which has undertaken to summarize this new information. It is to this task that Dr. Adeney has addressed himself.¹

The book is divided almost equally into two parts. The first part, "The Church and the Empire," deals with the general history of the church down to the Fall of Constantinople. The center of interest in the narrative, however, is not Rome, but Antioch, and later Alexandria, and finally Constantinople. And the whole course of events is viewed from the standpoint of the Greek half of Christendom. Consequently great prominence is given to the intellectual aspects of Christianity, to the development of dogma and liturgy, and to the doctrinal controversies in which the Greeks took such interest, and in which were sown the seeds of the disruption of the oriental church. The steps are traced by which the eastern patriarchates passed from the state of patronage to that of abject dependence upon the Byzantine monarchs.

There are two chapters of special interest in the latter part of this section. The first deals with the rise and spread of Mohammedanism, and presents briefly the state of deterioration within the church which made the Arab conquest of Syria and Egypt so swift and easy. The second chapter of special interest is that relating to the Crusades. Viewed from the standpoint of the West these religio-romantic expeditions have usually been regarded with enthusiasm as illustrating the piety and courage of the mediaeval Christians. But we here see the Crusaders as they appeared to the Christians of the East, as the rude, reckless barbarians that they were with their outrageous abuse of such hospitality as they were given by the Greeks through whose lands they passed.

But more serious still were the results of the conquest of Constantinople by the Fourth Crusade, and the forcible imposition of the rule of the Pope and a feudal government upon the helpless Byzantine Christians, which so exasperated the Greeks as to make all attempts to reunite the eastern and western churches utterly futile. Thus while the Crusades may have checked Turkish invasion, they nevertheless confirmed that alienation between eastern and western Christendom which has made possible the long occupation of so many Christian lands by the Turk.

It is, however, the latter half of the book, dealing with the separate eastern churches, that is the more valuable. Here the author enters a field little worked till recently by historians, and one regrets the necessary brevity of his narrative.

¹ *The Greek and Eastern Churches*. By Walter F. Adeney, M.A., D.D. "International Theological Library." New York: Scribners, 1908. 634 pages. \$2.50.

The Fall of Constantinople in 1453 brought the Byzantine Empire to an end, and reduced the established church of the empire to the same pitiable condition of dependence upon the Moslem conqueror which had long been endured by the other branches of eastern Christianity. That is the author's justification for his treatment of the modern Greek church as one of the separate churches. Dr. Adeney devotes an interesting chapter to the notable scholar and reformer, Cyril Lucar. Another is given to the semi-independent outlying branches of the Greek church in Cyprus, Georgia, Bulgaria, Servia, Bosnia, and Herzegovina.

No part of the book is more admirable than the hundred pages devoted to a sketch of the Russian church—one of the great national churches to which western Christendom has given little attention. Proper importance is attached by the author to the Russian sects, which number many millions of adherents and which in the future of the Russian church and nation may play a part comparable to the English dissenters.

The large space given to the Syrian church and the meager chapter devoted to the Armenian constitute a disproportion in treatment. It is true that the Syrian church has a special claim to attention because of its relation to the christological controversies and its early missionary activity, which planted churches in India and China. But the Armenian church has a like claim in view of its heroic endurance of centuries of persecution and its present importance as a factor in the Turkish Empire.

The last section of the book deals with the Coptic and Abyssinian churches, and takes the reader into an unfamiliar region. One cannot but wish that the author had given a fuller treatment of this latter unique church, which in isolation and barbarism has maintained an unbroken life since the time of the early Fathers.

Two considerations unite to give great interest and timeliness to this book. Nearly all the churches dealt with are or have been under the heavy yoke of the Turk. For centuries they have been grudgingly given the privilege to live. What part are they to play in the new Turkey of greater justice and freedom? On the other hand, the work of American missionaries in European and Asiatic Turkey, in Egypt and Persia, has been almost wholly among adherents to these churches. In the light of their history, what prospect is there of their regeneration, and participation in the conversion of their Moslem neighbors? That this volume by Dr. Adeney will assist in answering these and similar questions insures its welcome by those who seek in the past the clue to the future.

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The history of the eastern empire has been very much neglected by western historians. To most of them it is an unknown world. In this way the West has failed to appreciate its great debt to the East. This debt is far greater than most of us have supposed. While we have been busy developing a magnificent civilization we have been unmindful of how many of our ideas have come from the East, and especially have we forgotten the indispensable service rendered us in the way of protection from the Saracenic hordes. Had it not been for the steady and persistent opposition of the eastern emperors the West would certainly have been overrun, our springing ideas would have been blighted, and our civilization must have been far different from what it is.

For this reason we welcome the scholarly and fascinating work of M. Vogt.² In the introduction he gives us a valuable critical study of the sources, such as: the historians and chroniclers; the law books; the religious documents; and the works of different contemporaneous writers on geography, strategy, etc.

The volume is divided into four books. In the first book he discusses the Byzantine Empire from the death of Theophilus to the retirement of Theodora (842-846); the origins of Basil; his personality; his character; his ideas; the imperial family; the court.

The second book deals with the internal government of Basil I; his first public acts; financial administration; legislation; judicial organization; administration of the church.

The third book has to do with external affairs—wars and military administration.

In the fourth book we have a charming presentation of Byzantine civilization—the land; slaves and freedmen; Byzantine commerce to the ninth century; and Byzantine art under the government of Basil.

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THE EDUCATIONAL IDEAL IN THE MINISTRY

One of the best evidences of the significance of the pulpit in modern life is the vitality of the Yale Lectureship on Preaching. No lecturer now concerns himself with formal homiletics. That task has perhaps been sufficiently well done. But each year the able preacher who is appointed to the lectureship finds some vital subject upon which to speak.

The 1908 lectures were delivered by President W. H. P. Faunce, who

² *Basil, 1^{er} Empereur de Byzance (867-886) et la civilisation byzantine à la fin du ix^e siècle.* Par Albert Vogt. Paris: Picard, 1908. 447 pages. Fr. 7.50.